



# Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 12.

NEW-HAVEN, AUGUST 17, 1833.

VOL. XVIII.

## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### SANDWICH ISLANDS.

#### *Religious Experience of a Candidate for Church-membership.*

Before closing what we say of the appearance of those who are examined for church membership, it may be well to relate, as nearly as we recollect, the experience of one who was examined last Saturday evening, and who appeared more than usually interesting.

The name of the man is Malaihi. He is a member of the high school, from a distant part of the island; and Mr. R. has long known him as a man of promising character, and apparently very conscientious in all his conduct. His parents were formerly the worshippers of the shark, and he was taught by them to believe in the shark's miraculous power. With those who worshiped that monster, it was *taboo* to eat his flesh, and it was universally believed, that should any one violate the taboo, death would be the immediate forfeit. We requested the man to give us an account of his religious feelings from the time that he first heard of the true God down to the present time.—His eyes glistened with tears, while he replied,

"Soon after your arrival at this island, I began to learn to read; and as soon as I had learned, so as to be able to read a little, I was stationed as a teacher for others. But I thought nothing about God, and nothing about my soul. I did not regard your instructions, any further than to learn to read. The meaning of what I read, I did not regard. About the time that Poapili went round the island, (August, 1825,) I was taken sick, and came nigh unto death. Then I began to think of my end, and felt an anxiety for my soul. I conversed with my mother; but the spirit of our former god came upon her, and she said, 'It is nothing but the *palapala* that has brought this sickness upon you. The god is angry with you for learning that new thing, and you are about to die for your folly.' I then queried with myself, what there could be in the *palapala* to kill a man, or make him sick. And beside, how does the shark know that I have been learning the *palapala*? And even if he does know it, how can he effect my sickness? I was perfectly skeptical, I did not believe in his power.—Then I said to my mother, 'If your god were here I would eat him—I have no belief in his divinity.'

When he gets hold of us his anger is very visible; but I know nothing more of his power. His flesh would be sweet to me, and I would eat it if I could get hold of it.' My mother was astonished at the audacity of my language, and endeavored to convince me of my presumption. But not long after this, I obtained some of the flesh of her god, and it was quickly devoured by me. I waited all that day for death to come, but he came not, and all that night, but he did not arrive; and so I waited along, but no death, none at all! This made it very clear in my mind that it was not in the power of such a god as that to send death; and instead of my being in his power he rather was in mine. From that time I have fully believed that there is another God, who made both me and the shark, and that it is he who sends life and death at his pleasure. I recovered from my weakness, and ever since that time, it has been my desire and my business to seek that God, and learn his will. I read his word; but oh, how little do I understand! I hear the preaching of the gospel, and I love to hear; but when I go away, it is not clear that I am benefited at all. I often retire to some secret place to pray; but when I arrive there, I find my heart is left behind; I say a few words, then weep at my awkwardness, and return again.—This much I know, I have believed and sought, and have desired, but my heart has not arrived at that which I wish. What I should be, is quite clear in my mind; but I am not that, I am altogether another thing.—Knowledge I have obtained; but my heart, oh where will that be right? That is the only difficulty with me."

Here tears prevented him from proceeding farther. We have mentioned the case to shew that, while the greater part appear comparatively stupid, there are some who exhibit strong feelings.

## NATIVE MISSIONARIES.

The native methodist brethren, Peter Jones, John Sunday, John Cahbeach, and John Taunchoy, arrived at York Upper Canada, on the 23 of July, from St. Marie, Lake Superior, by way of Lake Huron, Pemanguishine, and Lake Simcoe. The three latter have been absent in the Indian country more than a year. Sunday spent eight months at Ke-wa-ne-non Bay, up Lake Superior, about eight hundred miles north of this. The tribe among whom he labored are depraved and savage; and he met with much opposition and discouragement at first, but keeping in view the salvation of his brethren, and

the injunction of his Divine Master to "teach all nations," he at length, by unremitting attention and faithful perseverance, succeeded in the conversion of ten of his Pagan brethren. These he formed into a class, for mutual edification and encouragement in the duties of religion. Others it is said, have given up their pagan rites and drunken habits, and are seeking for the comforts and happiness of the Christian religion.

Cahbeach has extended his labors to the straits of Michigan, and to the Ot-to-was on the east shore of Michigan. Tauncheay has labored with some success at St. Marie, several have been converted during the past winter. The zeal and perseverance of those native missionaries are highly commendable, and their labors have been crowned with the divine blessing.

Thomas Frazer, Thomas M'Gee, and William Hormiger, take the place of Sunday and his company, while these return to their families at Grape Island and Rice Lake.—*Christian Guardian.*

#### CHEERING FROM FRANCE.

From Mr. Henry Lutteroth, Secretary of the Paris Tract Society, dated May 18, 1833.

Dear Brother,—I cannot tell you the joy our Committee felt on the reception of your favor, announcing the generous donation of your Society and that of Boston, to enable us to distribute in France not only Tracts but the excellent work of Baxter, (*The Saint's Rest,*) which has been published in French by the attention of Mr. Mark Wilks. The \$1,500 which you sent will contribute most happily to the advancement of the kingdom of God in this country, where efforts to spread the good news of salvation are becoming every day more united and energetic.

I can assure you that the friends of the Tract cause are increasing among us, and that their zeal is not confined to distributing Tracts feely; but that they accompany them with their own personal efforts and with the expectation of some visible fruits of their labors. Our report, the printing of which has been a little delayed by the increase of our business, and which I shall take care to send to you when it is published, contains facts which prove abundantly that the good seed has not been sown in vain. For two years we have been successfully engaged in the business of vending (colportage,) and this has become with many of our brethren a favorite work. It consists of sending into the departments, and especially into those which present few other means of religious instruction, colporteurs (hawkers) chosen from among Christians full of zeal, and who are able by their condition in life, to gain easy access to the mass of the people. These men are alternately merchants and evangelists, or rather both at once. They have no other books than the Bible, the New Testament, Tracts, and the almanac of good advice, a little work resembling your "Christian Almanac." The offering of these books for sale is a natural introduction to religious conversation, and they do not fail to improve the opportunity thus afforded, and mark the persons upon whom they have been able to make some good impression, that they may visit them again when they pass through the place. On their second visit they inquire into the effects produced by the books which they had before sold, explain what has not been understood, address themselves to the consciences of their customers, and often pray with them. You will easily see, my dear sir, what aid is rendered to the tract cause by the "colportage" system: it increases its utility a hundred fold."—*Tract Magazine.*

#### MISSION TO PATAGONIA.

Rev. William Arms of the Andover Theological Seminary, and Rev. Titus Coan of the Theological Seminary at Auburn, were ordained at the Park Street Meeting-house on Sabbath evening last, as missionaries of the A. B. C. F. M. to Patagonia. They left the city on Monday morning for N. York, where they expect to embark this week for the western coast of that country. They go to a region but very little known, and with which opportunities of intercourse are extremely rare. The information in the possession of the Prudential Committee was such as seemed to call for at least an exploring mission. Messrs. A. and C. go out unmarried.

From the Baptist Repository.

#### GERMAN PREACHING.

THE DEATH OF JOHN THE BAPTIST.

By Krummacher.

It is delightful amid the ravages of neology in Germany, to see many tokens of a better spirit, that seems visiting her schools of Theology, and stealing into her pulpits. There appear to be hopes of a revival of evangelical religion in the churches planted by the labors of Luther and his holy coadjutors. Among the able and eloquent men, who are zealously sustaining the faith of their fathers, amid the abounding declension and apostacy, F. A. Krummacher is highly distinguished in his own country; and his fame has reached even to our shores. Some of his *Parables* have already appeared in an English version: and we have noticed lately the proposal of some American scholar to publish a complete translation of them. We have translated, and insert below, an article from the *Archives du Christianisme*, of the 23d of March last, containing the *review* of a discourse by this eloquent man. Much of the spirit of the original must have evaporated in the process of repeated translation, our extracts being but an English version of a French translation from the German of the author. His allusions to the Scripture seem to us very felicitous and apposite; and he has thrown around a familiar subject much originality of illustration and great interest. His doctrinal sentiments seem deeply scriptural.

#### DISCOURSE ON MARK, vi. 12—31.

Some of our readers may remember having seen already, in a French translation, some discourses by the same author. The present, which has not yet appeared in our language, is like its predecessors, remarkable for the strong coloring of originality which pervades it throughout, and indeed to such a degree, that, if we wished to translate every brilliant passage, we must transcribe the entire discourse. We shall endeavor at least to give a general idea of its character, adding to an outline of its contents, some of those passages which have appeared to us most striking. They will convey some idea of the style of preaching adopted by the faithful pastor of Gemark, in that valley so favored of God, the valley of Wupper; and they contain valuable lessons that will be useful alike in every country.—We shall endeavor to preserve in our version the effect of the original, at the risk of exhibiting an occasional strangeness, and sometimes even the tameness of manner. But under this peculiar phraseology will be found the eternal truths which are the salvation of the soul, and which no difference of age or of national character can avail to alter.

The author has divided his subject into three parts; the FEAST, v. 21; the PROMISE, v. 22—26; and the MURDER, v. 27—31.

After having depicted in colors the most vivid the scandal and the follies that marked the royal banquet, and the crowds that surrounded Herod, accomplices in crimes, and flatterers of his vanity, the preacher leads us to the prison of John the Baptist. We regret that we cannot here pause in our sketch, to insert the reflections which are suggested, on beholding in such a condition, so eminent a servant of God.

The author then relates in what mode, and for what cause John had been loaded with chains, and thrown into prison; and here we meet the following passage, in which the author displays the opposition that truth must encounter in the world, and deplores the imbecility and the unfaithfulness, that marks too much of the preaching that is heard from the sacred desk.

"Alas, indeed, truth must in this world of falsehood resign herself, to bend under the burden of the cross and the crown of thorns. Hard her fate if she venture to display herself openly, without disguise, and in her unadorned beauty. All unite in aiming at her the fatal blow, or in driving her back to the secrecy and soft shades of the wilderness. Fashion, the tribunals of criticism, the fettered press, the ecclesiastical court, and the civil government, alike are found in arms, to expel from their borders this daughter of Jerusalem, black indeed but comely."

"If at times allowed to confront her, it must ever be, when she is bedizened with the trappings of falsehood, and overwhelmed with the weight of a veil woven from a thousand garlands and a thousand crowns. Seek you her on a throne? There she is not to be found. Think you to discover her in the private intercourse of society? Social life is but one tissue of hypocrisy, and our friendly assemblies are but scenes of masquerading. Do you imagine that she has a fixed home in the pulpit of the Christian church? There you will find in abundance a specious but a worthless coinage, a superabundance of fine talkers and flowery language, "bedaubed with untempered morter," and crying "Peace, Peace, and there is no peace." But where are the Nathans that exclaim, "thou art the man," the man deserving of death? Where are the Pauls, who, renouncing the favor of the world, can venture all before a Felix and a Drusilla, daring, even with such an auditory, to speak of righteousness, temerity, and of judgment to come? Where are voices like that once heard in the wilderness, "It is not lawful for thee to have thy brother's wife?" The misery of our age it is, that perverse and degenerate as that age has become, its greatest necessities are sedulously concealed from it. It is not set phrases, nicely balanced and polished, that are now needed, but lightnings and thunders; it is not strains gentle and touching, but the fierce and fearless blasts of the trumpet of repentance, our times require; it is not a sentimental and distorted morality, from which all idea of a God are banished: it is not the burning flame of Sinai; it is not the awakened train of agreeable emotions: but the thrust of a sword urged home to the heart, and laying it bare; it is not the poetry of a sentimental Christianity, shutting itself up within certain prescribed forms, and never shooting its sting into the soul: it is the prose, the plain and unadorned prose of the Bible, concluding all flesh, without exception or distinction, as alike under sin, and knowing not for man any offer of any consolation, other than that of grace to a criminal, bought by the blood of a Mediator and victim.

"Oh, accursed the liberality, that allows souls to plunge unchecked into eternal death! Wretched such management and discretion: and impious such moderation! And is this the vaunted liberality of our age? Is it even this, which the larger portion of our pastors and doctors are practising? Wo to us, wretched beings, that we are, to have learned thus to bend and prostrate ourselves to the level of the world. Wo to

the cowardly and deceitful tongue that would always please mankind. May God look upon us in his mercy, and baptize us anew with the spirit of truth and courage."

Returning to John the Baptist, the author paints him groaning under the pressure of a double trial from without and from within; for he regards the question which John sent by his disciples to our Lord—"art thou he that should come, or do we look for another?" as giving proof that his faith was then involved for a moment in darkness.

"Here, (he continues,) are rolling together the billows of a direful calamity, bearing to our view on this side a fearful abyss: how frequent are dispensations of this character. But amid all, whilst the waves of affliction are mounting to heaven, and going far over his head, he would persist in saying: Better were it to be with the Baptist in the depth of the abyss, and in the midst of the flames, than with Herod on the throne, and within his gilded palaces. The appearance of the former scene it is true, is alike sad and forbidding; but yet how much more tranquillity, and even happiness in the feelings is found than in the chambers above, where resound the joyous clattering of the goblet and platter. Here, through the thick gloom of his dungeon pierces, although unseen, the merciful eyes of that Being who neither slumbers nor sleeps; above suspended by a silken thread over their guilty heads, the sword of divine justice displays its fearful glitterings; in a few moments perhaps it will have fallen. Here, the angels, invisible messengers of their Lord, are bearing across these dark shades their consolations to the afflicted: above, lighted by the radiant tapers of the feast, are walking Satan and his legions, and the whole scene is invaded and possessed by troops of fiends. Here a narrow wicket is yet open, and leads to heaven; etude but for a few moments, servant of Christ, an eternal Sabbath awaits thee! But above the reprobate tread upon a flaming soil, and beneath their feet is hell! Here, though at the moment the eyes of the martyr may fail to decypher it, the walls of his cell bear the inscription: "A woman may forget her child, that she should have compassion on the fruit of her womb, yea, she may forget; yet will I not forget thee." Behold, I have graven thee upon the palms of my hands." And, above, are to be read in other words, though they are passed unnoticed: "Thou art weighed in the balances, and art rejected."

In the second part of his discourse, the author brings before us the immodest dancing of Salome, and he is thus led to indulge in general reflections upon the sinfulness of those amusements which the world calls innocent, and on their incompatibility with the Christian life.

The author next depicts, with vivid colors, the manner in which the dance of Salome led to the murder of the Baptist; and he reaches his third division.

"We return to the prison. May God sustain the prophet and give him courage in this the hour of his extremity. O! doubt not he will do it. He will strengthen his child and take him to himself. And has the Baptist before his departure discerned again the light of God and his unveiled countenance? Or did his spirit dwell in darkness, until the moment in which he found himself wasted beneath the sun of the celestial country? Of this we know nothing. Perchance he has quitted this life without having been reassured and comforted of his God. And even were it so, what evil would there be in this? The sensible assurances of pardon is not pardon itself, and at the very time when a soul is assailed and borne down from every side, it may be guided and borne on by an invisible strength, raising it above the billows that dash and roar around it. Alas, for the man of God unaware of the fate that awaits him! Alas, for the unhappy prophet! But

why should we bewail his lot? Lift thy head, servant of God, for thy redemption draweth nigh. Bloody indeed is the morning that has dawned upon thee, but it ushers in the everlasting day, whose sun shall go down no more forever. The sound of a stranger's footsteps is heard echoing along the gloomy vault; the stranger appears; his countenance is hidden in a mask; he preaches the Baptist in sullen silence, and fixes for a moment on the prophet his savage and unmoving gaze. In an instant he has flung himself upon the hapless prisoner, has seized him, drawn from beneath his mantle the headman's sword. Lord Jesus have mercy on me! The blow is struck, the head has fallen, and now the angels of God are bearing the soul of the righteous man to the bosom of Abraham; his hallowed body, victim to his faithfulness, is swimming in blood. His hoary and reverend head is carried in a charger to Herodiana and her attendants. Now at least, this mouth will no longer utter invectives and reproaches, exclaimed the adulteress.

"John the Baptist is dead to all others, but not to Herod. News reaches the court of Galilee respecting a man of Nazareth, whose name is Jesus. He preaches, it is said with authority and not as do the scribes. He works signs and miracles, and he commands even the elements and they obey him. The inquiry of all is, 'who can this man be?' Some say, It is Elias, others Jeremiah, or one of the prophets. But while such is the train of discourse throughout the court, what think you, were the feelings of Herod? The hair of his head rises erect in terror, his eyes become fixed, all his features assume a horrible expression, and trembling in every limb, he exclaims, *It is John the Baptist!* It is true he was beheaded by Herod's own order, but *he is risen from the dead*. In vain do they sooth and reassure him. Whenever he hears mention of Jesus, he exclaims, *It is John the Baptist!* He trembles and seems frantic, forgetting his terrors as a Sadducee, and that as such he professes to deny a resurrection, all recollection of this is lost, and conscience in her terrors tramples on his system. To this internal punishment is soon added vengeance from without. The blood of the righteous has cried from earth to heaven. The Romans have become weary with the tetrarch of Galilee; they take him from his territories and his subjects, and banish him with Herodias to France, to the city of Lyons. There for some time longer, they dragged out their lives in the greatest wretchedness, until, like Judas, they went to their own place; not because they had shed the blood of the innocent, (even from that guilt they might have found purification in the fountain opened for the house of David,) but because they had rejected and "trodden under foot the blood of Jesus." To this hour they wander through endless deserts, and lave and rinse in vain their blood stained hands; the blood will not wash out, still its spots adhere, for deep has it penetrated, and strongly has it marked them. They exclaim, send John the Baptist that he may dip the tip of his finger in water and cool our burning lips; but they cry in vain; "there is no voice nor any that answer."

At the close the author employs, with much beauty, the reply of Jesus to his disciples, when they came to announce to him the death of the Baptist, "Come ye yourselves into a desert place." We shall quote merely the close of the passage, which is rather long, and which is also closely connected with the main subject.

"To all those who have sworn fidelity to this standard, Jesus says: 'Come with me apart into the wilderness. If any will be my disciple, let him take up his cross and come after me.' The way of the Saviour is the way of the cross, a pathway thickly sown with thorns, and we need to remind ourselves incessantly and amid every scene, that 'through much tribulation, we must enter into the kingdom of heaven. I ap-

point unto you a kingdom as my father hath appointed unto me.' And he well knew how it was appointed for him to receive the kingdom; there is no other way we must be burdened, bruised and crushed, trodden under foot as the mire of the streets; to use the language of the prophet—that we may become like to the Crucified, our glorious head; that the old man with his pride and worldliness, may day by day decay, die and be destroyed, and the new man, as constantly increase and grow strong. The iron sinew of our neck is stubborn and reluctant; it is not bent by the first blow. Our sensual heart is not cleansed and perfected in the divine life, by one single trial in the crucible. But let not this alarm thee! Oh, thou, who hast become willing to expose thyself in every mode with thy Lord; and well indeed does he deserve the exposure and sacrifice. When the clouds are gathering and darkening around thee; when the waves of the sea are resounding about thee, then shalt thou discern, lifted on high and seated on his throne, above the clouds and above the waves, thy God supremely blessed, and eternally faithful. He bears thee in his arms, and upon his heart. He holds thee with a mighty and a faithful hand. He uplifts thee, and bears thee onward: He cries to thee through the dense gloom of the night: 'Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed.'

"Oh! believe in this testimony; let thy soul rest upon him, and be at peace: He calls himself the Faithful God, the Amen! Lean upon him: let him be thy staff and thy stay! And often as inquietude would steal into thy heart, to shake the foundations of its peace, let there be heard, resounding like the tones of a harp, through thine agitated soul, these words of consolation: these words of love, delightful as they are unsailing: 'It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is!' *Amen.*"

#### DR. PORTER ON SLAVERY AND COLONIZATION.

*Andover Theol. Sem. July 10, 1833.*

*Rev. Dr. Porter,*

Dear Sir,—The Committee on Colonization of the Society of Inquiry in the Seminary, are desirous of obtaining for themselves and their fellow students and of circulating through the community any information in regard to the particular field of investigation assigned to them, which may be fitted to awaken a deeper interest in this department of Christian Benevolence. As you have just returned from the South, where you have been spending several months; and as you have at different times, heretofore, visited that part of the country, the committee would respectfully request, that you would communicate to them, the view which personal observation of the state of things there, has led you to take of several important topics relating to slavery and African Colonization. The topics which seems to the committee especially worthy notice, are the following: *The probable effect of the immediate emancipation of slaves at the south; the influence on the South of efforts in this quarter by means of anti-slavery societies, publications, &c. to promote the abolition of slavery, particularly the effect of these efforts on the slave population; and the influence of the American Colonization Society on the condition and prospects of the colored population at the South.*

By giving us your views on these topics, and any others which it may seem to you proper and important to notice, you will gratify not only the committee who now address you, but the students in general; a very large majority—nearly or quite nine-tenths of whom, are friends of the American Colonization.

In behalf of the committee on Colonization, yours, very respectfully, AEA D. SMITH, *Secretary.*

DR. PORTER'S REPLY.

To Mr. A. D. Smith, Sec. of the Committee on Colonization &c.

**Dear Sir**,—I should have given an earlier reply to your note, but for unavoidable engagements, incident to my late absence from home. The same engagements will require the reply which I now give to be briefer than the importance of the subject may seem to demand. In all my intercourse with the South, I have rather avoided than invited discussion on the subject of slavery, because the intrinsic difficulties of the subject are great, and because the interference of northern, or of any foreign influence respecting it, is attended with peculiar delicacy. Yet I have settled opinions on all the points you mention; and am not aware of any good reason why I should scruple to express these opinions in compliance with your request.

In accordance with what I suppose to be the universal sentiment of enlightened men in the northern states, and to no small extent in the southern too, I think slavery a very great national evil. The reasons why I think so, are too many to be exhibited at large, or even to be mentioned, in this note. But I cannot doubt that the deleterious influence of slavery on the moral, intellectual, social, political, and pecuniary interests of every community where this system prevails, must at no distant day, be so unquestionable and so appalling, that there can be but one opinion on the subject in every quarter of that country.

But you inquire, "What would be the probable effect of the immediate emancipation of the slaves at the South?"

As I understand the phrase, *immediate emancipation*, the thing is not inexpedient merely but impossible. This any man must know, who has been personally conversant with the subject.

Will it be said that Congress, by a sweeping enactment, might abolish slavery in one month through the United States? Congress will not do this. They have distinctly and often disclaimed their right to do it.

Will it be said that the slaveholding states must each for itself, forthwith abolish by law its own system of slavery? Who will execute this law, or make it while the great majority of its citizens are opposed to the measure? Will it be said, the public sentiment of its citizens ought to be corrected? But while it remains as it is how is *immediate abolition* of slavery to be effected?

Still some may inquire,—suppose this thing to be actually done, with or without the consent of masters, so that in one month all the slaves in the country should be free, what would be the consequence? To predict this with certainty is beyond the province of human foresight. No event analogous to this has occurred since the world began; and therefore no page of its history sheds on the subject the light of experi-

ence. The most sober and industrious part of these manumitted slaves, doubtless might be employed as the laboring peasantry of the country. Others, through indolence and intemperance would die and putrefy, like frogs of Egypt. Others would betake themselves to forests and fastnesses, and live by plunder. These would be hunted, and manacled, and shot, by white men in self-defence, till the bolder spirits among them, ripe for treason and violence, would organize an army of outlaws, daring enough to execute purposes of desperate villainy, at the thought of which the heart shudders.

A general emancipation of slaves, therefore, to be consistent with such a regard to their good and the public good as humanity and religion demands, must plainly be a work of time. It must be accomplished by a wise system of moral influence, and of prospective legislation; and must allow opportunity for a preparatory change in the habits of a whole community.

Your next inquiry respects: "*The influence on the South of efforts in this quarter, by means of anti-slavery societies, publications, &c., to promote the abolition of slavery, particularly the effect of these efforts on the slave population.*"

Intelligent men in the South do not deny to the people of non-slave-holding states, the right to think for themselves on this subject. But they say, we did not create slavery. It came down to us as a colonial inheritance from the mother country; and the cupidity of slave-dealers in the north, contributed to fasten it upon us. Here it is unincubus, as you think, and as many of us think, on the energies and enterprise of our people; but the system is so interwoven with all our habits, that immediate abolition of it would tear up the foundations of those obligations of kindness and generosity, and good neighborhood, which citizens of the same country owe to each other, for men who are as ignorant of the intrinsic delicacies of this subject, as they are remote from participation in its dangers and difficulties, to seize every opportunity of casting firebrands into the midst of our people.

If men in Pennsylvania or Vermont choose to form an Anti-slavery Society, let them proceed according to elevated Christian principle. All rash denunciation, all acrimonious epithets, all disposition to distort single acts of cruelty, into a general imputation on holders of slaves, are unwise and unjust. Like the caricatures of English travelers in this country provoke resentment, without doing any imaginable good. If such societies choose to advocate their own principles through the press, let them keep strictly within the limits of truth and sober argument; and send their publications not to servants, but in the most honorable and open manner, to their masters. And inflammatory statements, addressed to the former, or tending to excite them to rapine and bloodshed, if they do not subject their authors to indictment at common law for misdemeanor, certainly deserve the reprobation of an enlightened community. Deeply as I deplore the existence of slavery in my native country, I cannot hope to see its extinction, till the measures requisite to such a result shall be taken by masters themselves; and I am certain that this result must be indefinitely retarded, by the rash and violent interference from other quarters. Insubordination in slaves, and of course increased measures of rigor from their

wasters, will be the natural consequences of such interference.

As to your third inquiry respecting the influence of the American Colonization Society, I must remark but briefly. In 1815, if I mistake not, the Rev. Samuel Mills returned from New-Orleans, through the Southern Atlantic States, with his far-reaching eye of benevolence fixed on this subject. After consultation with a few friends, and much prayer to God, his mind became settled; and as I have always understood, by the joint labors of himself, and Rev. Dr. Fidley, a primary instrument, the Colonization Society was established. It is needless and unseasonable here to discuss the principles or the history of that Society.—To say that it cannot prove an adequate and immediate remedy for slavery, is in my opinion only to say that there is no such remedy. It has set in motion a train of causes, that have already produced, and that promise by the blessing of God, still more extensive—ly to produce important results in behalf of the African race.

It is my earnest hope, that in their efforts, as societies or individuals, to promote the welfare of this race, good men, live where they may in our common country, will act with a comprehensive view of all the great interests involved; and will especially avoid such collisions of influence, as will frustrate all the good prospects at which they aim.

With best regards to the committee in whose behalf you have written, I am, very affectionately, yours, &c.

Theol. Seminary, Andover, July 27, 1833.

**From President Wayland's Discourses just published.  
THE BEST DISTINCTION IN EVERY MAN'S REACH.**

I behold before me many men who are desirous of distinction, of power, of influence, or of that, by what name soever it be called, which will enable you to sway the decisions of the community, and give to your own arm the strength of a collected population. Listen to us, then, while we show you, that benevolence is for your *interest*. Here distinction may be purchased without opposition, enjoyed without envy, and surrendered without regret. Here influence may be acquired without sacrifice of principle, and retained without consciousness of guilt.

The foundation of that power which ye all desire, must be laid, as you are aware, in the good opinion of your fellow citizens. Tell us then, ye men, who believe yourselves initiated into the secrets of a profound sagacity, hath there been any surer, or more honorable, or more direct way to gain that good opinion, than in truth and in honesty to deserve it? We will tell you a secret more valuable than any which ye have ever yet learned; and which your prying and purblind ingenuity hath never yet discovered. That skill on which ye so much boast yourselves, consists in merely giving to your own selfishness the appearance of that very philanthropy which ye so much despise. A power which ye do not understand, is, by combinations which ye cannot counteract, daily stripping off your disguises, and consigning you to merited neglect. Other actors will succeed you, themselves to be in turn unmasked, and to follow you into oblivion. And hence the ceaseless agitation of the political world.

Suffer us then to tell you now, for it will be too late when you learn it from experience, that this same feeling, which shuts out our other men from your sympathies, shuts you out equally from theirs. The artlessness of management will not always avail, and you will yet find yourselves impotent and friendless, isolated and alone. The substantial regard of the community is to be purchased only by doing that community good.

You must love your fellow men or they will not love you back; and ye cannot have the pearl unless ye will pay the price. Love yourselves less, and ye shall accomplish your own purposes better. Be in fact what you would have us believe you to be. Employ that time, that wealth and those talents, in honest, pains-taking, matter-of-fact benevolence, which you now employ in maintaining the mere appearance of it, and you shall obtain a power of which no party or resolution can deprive; your life shall be honored by your country's gratitude, and your tomb shall be haloed by a nation's tears. Give and it shall be given unto you; good measure pressed down, shaken together and running over, shall men give into your bosoms. For with the same measure that ye mete withal it shall be measured to you again.

But while on this part of my subject, I have another consideration to urge. I appeal to your desires for earthly immortality.

The secluded peasant carves his name on the tree which hath sheltered him from the summer's shower, the passing tourist scratches his initials on the rock upon which he hath gazed. And thus the traveler on the journey of life, would fain leave some memorial, which shall convince the crowd which shall come after him that his name stood for something that was worthy the character of man.

For who, to dull forgetfulness a prey,  
This pleasing, anxious being o'er resigned,  
Left the warm precincts of the cheerful day,  
Nor cast one longing lingering, look behind.

The desire so universal, so natural to man, revelation hath no where forbidden. Let it only be directed to proper objects, and she cherishes it. But how shall wealth purchase this much coveted remembrance? Is it by pampering those bodies on which the earth-worm so soon must revel? Is it by hoarding up treasures, which o'er children shall squander in thoughtless extravagance? Is it by building habitations, which the men who shall come after us, will level with the dust? O it is pitiful, to behold how quickly the memory of him who boasteth himself in his riches, is forgotten! In the very scramble of his wealth, of which he himself hath set the example, his name and his character, are trampled under foot! Thus, O my God, dost thou pour avening blindness over the eyes of selfish men, and make their own iniquitous passions the executioners of thy righteous retribution.

Do you ask, then, how shall wealth acquire for you remembrance upon earth? We answer, write your history in *deeds of mercy*, and your memory shall live. So long as there are sick to be visited, or naked to be clothed, or ignorant to be taught, or vicious to be reclaimed, or heathen to be converted, you have it in your power to secure to yourself a name, which shall shine with still increasing luster when that of conquerors and heroes shall long since have been forgot-

top. The righteous shall be held in everlasting remembrance. The pride of learning, neglected by an advancing age, sinks with its authors into oblivion.—The wreath of the victor withers, but the wreath of the philanthropist blooms forever. The glory of Napoleon, mightiest of the mighty though he were, is fast fading away, and year after year is rapidly erasing the lines which he drew upon the destinies of Europe. The glory of Robert Raikes is every year growing brighter for its record is written in the moral history of man. The one, like the flaming meteor, glared wildly at Austerlitz; it sunk at St. Helena, and the light which marked its tract is quickly vanishing in darkness. The other rose mildly as the morning sun, and it is yet rising. Ages will elapse ere it reaches its meridian. There, fixed like the sun of Joshua, it shall hang high in mid heaven, until the judgment trumpet shall announce that the warfare is accomplished, and the victory is won, and we shall reign forever and ever.

#### THE IDEAL IN EDUCATION.

[Translated from the French, for the Boston Recorder.]

When the artist takes up his chisel to chip a block of marble and some beautiful chief-d'œuvre forth from the shapeless mass, he has already conceived more or less perfectly a poetical ideal which it is his purpose to realise. The more distinctly this ideal is fixed in his mind, the more exact will be the copy; the more elevated and noble the former,—the more it has of life, soul and dignity, the more evident will be the imprint, on the latter, of real beauty.

So it is in education. The natural man, sensual, uncultivated, still buried in darkness, and hardly exhibiting the rudiments of what it is his vocation to become, ought to have his eye on the celestial ideal of the new man, the perfect man, the man created anew after the image of God. In the mind of the educator this ideal ought to be clear and definite. It ought to be the constant object of his contemplation—man, all radiant with divinity; his mind should seize on it so eagerly, and grasp it with such strength of faith and warmth of love, that to show a living and faithful copy in himself and in others will become a constraining impulse of his nature—the life of his life. Only at this price, is it given to man to become a moral and religious artist in education; only at this price, is accorded success in a work more holy and more noble than any that genius, under the inspiration of the spirit of this world, ever dreamed of.

Is the ideal of which we speak limited to a few?—While without it true education is impossible, shall the contemplation, the conception of it, be reserved for genius only? Shall it not be accessible to all that need it! Of so many fathers and mothers, so many who are called to be the guides of the young, shall none but superior intellects be able to attain to it?

No—thanks to God, who would that all might come to the knowledge of the truth and be saved; if he has given to but few the genius to rise to the contemplation of ideal excellence in art, he has put within the reach of all the ideal of the new man, according to which we are called to form ourselves and those placed by him under our care. This ideal is in his

Son, who is the image of the invisible God, the brightness of his glory, and the express image of his person—the incarnation, in the human form, of the Word, the Light, the Life. ‘He dwelt among us—says St. John—(and we have seen his glory, as of the only begotten of the Father,) full of grace and truth,—and of his fullness have we received, and grace for grace.’

This is the ideal that has in itself a divine power, a heavenly seed, which, being received into the heart of man, restores and develops there the principle of Life,—as he truly says; ‘I am the true vine, ye are the branches. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.’

It is only by the union of mind and heart, thought and intention, will and life, with Jesus Christ, that there can be effected with necessary completeness and regularity, the regeneration of all our tendencies on the one hand, and on the other, the proper development of all the powers of our nature. Whenever this union with God in Christ is wanting, the principle of death that comes from sin, remains, and grows, and rules,—eating into the soul like a canker, and poisoning and killing in the very bud, the fruits it ought to bear.

#### OLD TRUTHS MUST HAVE A NEW DRESS.

“It is the prerogative of Genius to produce novel impressions from familiar objects; and seldom can philosophic genius be more usefully employed than in thus rescuing admitted truths from the neglect caused by the circumstance of their universal admission. Extremes meet.—Truths, of all others the most awful and important, are too often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most exploded errors.

“There is one sure way of giving freshness and importance to the most common place maxims—that of reflecting on them with direct reference to our own state and conduct, and to our own past and future being.

“To restore a common-place truth to its first uncommon lustre, you need only *translate* it into action. But to do this you must have reflected on its truth.

“An hour of solitude passed in sincere and earnest prayer, or the conflict with and a conquest over a single passion—or ‘subtile bosom sin,’ will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year’s study in the schools without them.

“Art thou under the tyranny of sin? a slave to vicious habits? at enmity with God, and a scurking fugitive from thine own conscience? O, how idle the dispute, whether the listening to the dictates of prudence from prudential and self-interested motives be virtue or merit, when the *not* listening is guilty malice, madness, and despair. The best, the most *Christian-like* pity thou canst show, is to take pity on thine own soul. The best and most acceptable service thou canst render is to do justice and show mercy to thyself.”—Coleridge.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 17, 1833.

## THE CHEROKEE PHÉNIX.

We are very happy in welcoming this paper, which has been suspended in its publication for the last two months, but which is now re-commenced in an improved dress, and with the prospect of appearing regularly in future. We know of few newspapers in our country, either religious or political, which are edited with better taste or ability than this, or with more of that candor and firmness which distinguish superior minds, and which mark the justness of a great and righteous cause. We have read the paper from its commencement, and to say that it is respectable for a people just emerging from barbarism, is not to do it justice;—it is respectable for any enlightened people, and both in its original and selected matter would do credit to any of our New England villages. We will give a sketch of the number before us.

The first page is occupied with an article translated from the French, by the Rev. J. Wheeler of Vermont, from the Biblical Repository, on "Christianity considered in relation to the Perfectibility of our Moral Being." It is a rich and profound article, and every Christian would derive benefit from perusing it.

The second page is occupied with correspondence of the War Department and its Agents in relation to Georgia's taking possession of the Cherokee territory; an article on the same subject from Niles' Register; and an article from the Missionary Herald on the reasons which induced the missionaries to expose themselves to the ignominious treatment of Georgia.

The third page embraces three columns and a half of editorial matter and communications, and the remainder of the page, and also the fourth page, are filled with miscellaneous selected articles, one of which, an extract from President Wayland's Discourses, we have transferred to our own columns.

We have been thus particular, in order that our readers may know what the Cherokee Phenix is, and may, if they feel disposed, help to sustain it. Such a paper is important to the Cherokee nation and to the interests of the Indians generally, but it cannot, in the present state of Indian civilization, be adequately supported, without the assistance of their more civilized and Christian neighbors. The terms of the paper are \$2.50 a year in advance, and we should feel happy in receiving and forwarding any orders for it to the publishers.

## "UNION OF CHURCH AND STATE."

A "Silver Goblet" has been presented to Col. R. M. Johnson, of Kentucky, as an acknowledgement for his "invaluable services in saving this Union from that bane of freedom, enterprise and liberty, a Union of Church and State." A correspondence took place on the subject, in which Col. Johnson holds the following large and magnanimous language!

"The persecutions under the reign of Mary, Queen of England, daughter of Henry the Eighth; the revoca-

tion of the edict of Nantz, and the expulsion of the Huguenots from France: the persecutions which drove the pilgrims to Plymouth on our own happy shores, and the trials for witchcraft in our own country, in older times, all admonish me to keep Church and State disunited."

The Connecticut Observer very justly says, in relation to this sublime jargon, that "there are a multitude of other facts bearing equally on the point, which might be mentioned, such as the discovery of America by Christopher Columbus, the Declaration of Independence, and the application of steam to navigation."—The only danger of a Union of Church and State that we are aware of, arises from the opposition to Christianity. It is a fact often lost sight of, though demonstrated in all former ages, that Christianity has in itself such a self-supporting power as makes it flourish best in times of difficulty and peril. It is then that, by resting on the Almighty arm, it acquires firmness and courage, and shines clear as the sun and terrible as an army with banners. And the danger is, that the very measures which are taken in the high places of authority to oppose and hinder Christianity, will be so effectual in producing life and power in the Church, and consequently multiplying its numbers, as to make it an important engine to be seized upon by government at some future period, for consolidating the national powers, and perhaps uprooting the foundations of our civil freedom. Such an event we do not deny, may take place—(Heaven avert it!)—but our harps will then be hung upon the willows, and Satan will triumph over Jerusalem laid waste.

These views we find are substantiated by a very extraordinary book which has recently been published in France, giving the political opinions of Napoleon, as expressed in his Council of State. The work is published by the Baron Pelet de la Lozere, a distinguished man, and one of Napoleon's Councillors, and is made up of notes taken at the time. Here we are let into the secrets of Napoleon's bosom, and permitted to see what he had no expectation would ever be divulged to the world. The correspondent of the New York Observer, has given extracts from the work, a few of which we copy upon the subject before us.

"As to myself," said Napoleon "I do not see in religion the mystery of the incarnation, but the mystery of social order. The doctrines which it inculcates as of divine origin, prevent the rich from being murdered by the poor. Religion too is necessary like vaccination, to protect the body politic from fatal disease. It satisfies the natural love of the marvelous, and thus guards from the attack of dangerous deceivers and imposters. The priests preserve us from Cagliostro, and Kant, and the infidel visionaries of Germany."

"See," said he, "the insolence of the priests who, in sharing rule with what they call the temporal power, reserve to themselves the control of the mind, the noble, part of man, and presume to reduce me to act only upon the body! They keep the soul and leave me the carcass!"

The Emperor deeply regretted that the civil and ecclesiastical power were not united in his own person.

"It is only in Christianity," he says, "that the pontificate is thus separated from the civil government. In

the Roman republic the senators were the interpreters of the will of heaven; and this power gave stability to the government. In Turkey and in all the East, the Koran is both civil law and religious law."

"I will not," he said at one time, "I will not have any new religion. It is enough that the Catholic, the Reformed, and the Lutheran religions are recognized in the concordant."

On the subject of Foreign Missions the Emperor holds the following remarkable language:

"My intention," he says, in the session of 22d May 1804, is that the House of Foreign Missions shall be re-established. These missionaries will be very useful to me in Asia, in Africa, and in America. I will send them to examine the state of the country. Their garb will protect them, and serve to cover political and commercial designs. Their head shall not reside at Rome but at Paris; the clergy are satisfied and approve this change. I will devote fifteen million francs to commence a fund. It is well known how useful the Lazarists of Foreign Missions have been, as secret diplomatic agents, in China, in Japan, in Syria, and in all Asia, and even in Africa. They cost little; they are respected by the barbarians, and not being clothed with any official character, they cannot compromit the government. The religious zeal which animates the priests, leads them to undertake labors and brave perils which men will never encounter under the influence of any other motive. The missionaries could serve my views of colonization in Egypt, and on the coast of Africa.—I foresee that France will be forced to give up her colonies in the Ocean. All those of America will become, before fifty years, the domain of the United States; this consideration determined me to cede to them Louisiana. It is necessary then to contrive the means of forming elsewhere similar establishments."

These were Napoleon's views, and if we may rely at all on history for evidence, we may be certain, that the only danger of a union of church and state ever taking place in our country, will be found in the civil and not in the ecclesiastical power.—The French revolution left France with the state and church powers separated, but Bonaparte immediately on coming into power, united them again, and religion in France is to this day suffering the consequences.

#### MR. RANDOLPH'S WILL.

It appears to be the general impression that the Slaves of John Randolph are not to be emancipated. Provision was made for their manumission, by a will of Mr. Randolph, dated in January, 1822, but this will was "cancelled," and a new one bearing date in March, 1832, makes no such provision.

We learn however that it is the opinion of a Lawyer of distinction who is acquainted with the premises that there are certain memoranda attached to the latter which go rather to confirm than to disannul the former.

We have received the first number of "The UNIONIST," published at Brooklyn, with the motto, "Righteousness exalteth a nation," and devoted for the

most part to an exposure of the disgraceful "Canterbury proceedings."

A new publication, to be entitled the "*Practical Religious Magazine*," GORHAM D. ABBOTT, Editor, is advertised to be issued from the Boston press about the middle of October next. Mr. JACOB ABBOTT, author of the "*Young Christian*," is to be jointly engaged in the publication; but the former gentleman is the responsible editor. The object of the work will be to promote practical and intelligent piety with special reference to the circumstances of common life. The editors are already favorites of the religious community, and we hope their publication will be attended with success. The price will be \$2.50 a year in advance, and as "*no travelling agents are to be employed*," persons wishing to take the publication can enclose the money to Wm. Pierce, the publisher, No. 6, Cornhill, Boston. It will be published monthly, each number containing 48 pages, royal 12mo, as large as 8vo.

#### DAY OF PRAYER FOR THE SLAVES.

We have repeatedly called attention to the duty of devoting a special period of time for supplication to God on behalf of those in bondage. The subject, we are happy to perceive, is beginning to excite more attention than was formerly bestowed upon it. Our worthy and beloved brother of the Christian Watchman, at the close of some excellent "Thoughts on Slavery," in which he forcibly exhibits the gospel authority, and practical tendency of certain "abstract principles," continues as follows:—*Emancipator*.

"Why cannot the churches agree to appoint some evening of each month, to supplicate direction as to the best means of *emancipating all the slaves of our States?* God, whose wisdom is infinite, can give us light on this subject. And his word commands that if any man lack wisdom, let him ask God, who giveth to all men liberally, and it shall be given him! Were the Christians in this whole nation to unite in this matter, might not a blessing on the whole people be expected?"

It will be recollectcd by our readers that a monthly prayer meeting has been established in this city, "to be held on the LAST Monday in each month, in behalf of the millions of our fellow men who are kept in slavery." May not this evening be set apart by Christians of every name and denomination in our country, as a GENERAL CONCERT OF PRAYER, for this great object?

#### THE LADIES' PETITION.

The number of female petitioners to the British Parliament for the abolition of slavery was erroneously stated in our last at 800,000. We gave the number as we found it in the papers, but expressed our want of perfect confidence in it, by the convenient and well-understood phrase, "*it is said.*" We now learn from the Liberator, the paper in which the error was originally made, that the number was only 179,000. It was presented on the 14th of May in the House of Lords, by Lord Suffield, and in the House of Commons by Mr. Buxton. Mr. Buxton on presenting it said:

"This petition was not in contemplation ten days ago, and all that had been done since was to signify that such a petition was in preparation in London, and the signatures had been sent up without solicitation from

all parts of the kingdom. The only difficulty he felt was how to get it into the house, for he really did not know how he could get it conveyed in."

A London paper adds—

"The Hon. member then retired, and soon appeared, assisted by three other Hon. gentlemen, almost borne down by the weight of the enormous mass, which however, by a vigorous and united effort, they succeeded in hoisting upon the table, where amidst shouts of laughter, it was ordered to lie. Its further destination, however, became a matter of some difficulty, since it was impossible to consign it to the usual receptacle for petitions under the table, and if it remained upon the table it was clear that Mr. Stanley's voice could not be heard, much less could his person be discerned from the opposite side of the house. At length some of the messengers were called in, who very unceremoniously dislodged it, and dragged it along the floor out of the house."

#### AMERICAN COLONIZATION SOCIETY.

At a public meeting held in behalf of this Society in New York, on the 6th inst. the following resolutions were unanimously adopted.

Whereas, in the judgment of this meeting, the American Colonization Society is a truly philanthropic and Christian Institution, benevolent in its aspect towards the whole African race; and whereas this Society is at this time in special need of funds to prosecute with due vigor its great enterprise; and whereas, no very general and earnest effort has, at any time, been made in this city and state to increase its resources:

*Resolved*, That it is expedient to adopt immediate and vigorous efforts to raise in this city and state the sum of TWENTY THOUSAND DOLLARS for the American Colonization Society.

*Resolved*, That a committee be appointed with full powers to fill up any vacancies that may occur in their number, or to increase it as they think proper, and whose duty it shall be to prepare and publish a brief address to their fellow citizens, and to adopt all such measures as they shall judge expedient to carry the object proposed in the preceding resolution into speedy and complete effect.

Capt. Page, of the U. S. Navy, who last year visited the Colony by order of Government, was present at the meeting, and related a variety of facts touching the condition of the Colony in its civil and moral aspects, and his statements, it is said by the Observer, were such as to afford very high gratification to the friends of the cause.

The Colony was in a flourishing condition, and the community exemplary for its morals. The climate is healthy for the man of color, the soil is rich and productive, and the people contented and happy. He was in the habit of visiting the people daily and dilling with them at their houses. He saw but one discontented person there, and he was only so because he thought he ought to have been appointed to an office. Capt. P. saw not a drunken person there, and in answer to questions put to him, gave very satisfactory contradictions to the statements recently put forth against the Society.

#### AMERICAN PEACE SOCIETY.

*Extract from a letter to the General Agent.*

"Do you want any of Hancock on Peace? I have already distributed upwards of seventy or eighty of this

precious seed, and I doubt not it has made many a one think who never thought before, and has made many a one acknowledge the true courage of the peace principle. You have said right that the true question is, "Can a Christian lawfully take the sword?" With the new testament in his left hand, can he have the sword in his right? Can we regard the answer which so many give by their sentiments and conduct, in any other light, than as a delusion more astonishing than a persecuting church, and the employment of torture in evidence! We may both live twenty years longer, and if we should, I feel assured that we should behold a wonderful change, under the blessing of God. I do not despair of seeing by that time five hundred Peace Societies, and 250,000 members; and one thousand Christian ministers the open advocates of peace on the pure and simple Christian principle.

THOMAS S. GRIMKE.

#### "IS IT WELL?"

BY THE REV. G. T. REDELL.

We are principled against the puffing of the present day, which throws out a recommendation by request, without examination and "without knowledge":—and therefore notice this little book at a late date from its appearance, having been prevented from examining it sooner. After once looking into it, we found it impossible to read carelessly or skimmingly—and perhaps this is the best comment we can furnish upon its worth. The author has selected one of the most interesting incidents of Scripture history, (the prophet Elisha's interview with the Shunamite, after the death of her only child,) as the foundation of an appeal to Christian wives and mothers, touching their influence and responsibility in the salvation of those connected with them. We do not wish to satisfy the interest of any by giving a minute account of the work, or by making extracts—it must be read as a whole.

We might incur the charge, from some, of enthusiastic extravagance, were we fully to express our own opinion,—but this little book is solid gold! We wish every wife and mother would take it for a text-book, and never dismiss it from their thoughts, until they could, to the questions so faithfully and tenderly urged, "Is it well with thee? Is it well with thy husband? Is it well with thy child?" reply in the confidence and faith of the Shunamite, "IT IS WELL!"

We have been favored by the publishers with two other small works from the same pen, entitled, "Ezekiel's Vision,"—and "It is well: or, Faith's estimate of Afflictions." We have not yet been able to read them, but the name of the author, and the specimen before us, are a sufficient guaranty for the rest.

**INCREDOBLE!**—The following statement is made by the Secretary of the 8th Ward Temperance Society, New York:

"In addition to several hundred licensed dram shops, seven out of twelve of the churches in the ward still refuse to let us occupy their houses to hold temperance meetings; and the pastors of four will not preach, or allow others to preach temperance sermons in their pulpits."

The Baptists in Kentucky have organized themselves into a State Convention, and are preparing to enter into Missionary plans.

From the N. Y. American.

### AN INSTRUCTIVE NARRATIVE.

Mr. EDITOR:

In the lap of my mother I learned to venerate, and in late years I learned to love, the ministers of the gospel, who visited our house or lived in our vicinity. This love and veneration have ripened with my growing years; and when I look over the busy scene in which I now live and act, I see not what could save society from self-destruction if this class of men were taken out of it. But these holy men did not escape the common delusion which strong drink spread over my native town, and the vicinity which was connected with that town in church relationship; and, as they occupied the high place of moral influence, I am sure their example, and their consequent silence, had a mighty effect in making it respectable to drink rum. Therefore I feel bound to tell you what rum did to them.

I can now recollect eleven ministers of different denominations whose churches were in part or entirely in our town, and most of them used to visit our house with more or less familiarity. They were all drinkers of ardent spirits; and of course, all abstained from preaching the doctrine of *total abstinence*.

There was one old man, who used occasionally to preach in our house, or return from church with our family, and spend the evening in conversation with my mother and aunt. On one occasion, he came home with us after the communion. He was lamenting the fall of a member whom they had excluded from the table for drunkenness. While talking on this subject he alluded to the fatigues of the day, and asked for a little spirit and water, observing, as he drank it, how strange it was that a man would so abuse the *good things of Providence* as to get drunk; and in the evening he got the neighborhood together and gave them a lecture against drunkenness, in which he gave directions for *safe moderate drinking*; and after he was through, and the people dispersed, he asked for a little more of the *good creature*.

The oldest son of this man left his plough to deal in ardent spirit, and continued till he lost his property, his reputation, and his standing in the church.

The next son sold his beautiful farm and became the rum selling deacon I have before described; but finding that his own sons were likely to be lost in that course, he got back his farm before his estate was ruined.

The father and the sons all loved a glass, and all suffered by the trade. At last the old gentleman grew weary of preaching, and fell into indiscretions, which brought him under the censure of his church.

A few miles from our house lived Parson C\_\_\_\_\_, a graduate of Yale College, and a popular pastor and preacher. While I was yet a mere boy he left off preaching and removed to the West, where he pursued various expedients for a livelihood, until we ceased to hear from him and supposed him dead.—Nobody seemed to know the cause of his singular course. Those who knew him best had confidence in his honesty and sincerity, and his case was thought very singular. But within a few years the temperance society has brought his case to light. He has confessed that secret intemperance was the cause of his fall. And after giving a pleasing evidence of his

penitence, he died in the faith and hope he had deserted.

The Dominie of the Dutch church was a yearly visitor to our neighborhood and our house, for my father contributed to the support of all preachers around us, though we did not often attend the dominie's church. When an unusual number of boys were seen riding toward the store, with small jugs in one hand and a whip in the other, it used to be said that the dominie was playing with his visits; for he drank nothing but gin.

I have a faint recollection of his preaching. He was a great and good man; and so he lived and died, without ever falling into intemperance; but four of his children were deceived by strong drink, and died in drunkenness and misery, bringing down the old man's gray hairs with sorrow to the grave.

There was another preacher, who came often to our house, but was never very highly esteemed, because he was thought an avaricious man. At last he apostatised. For a long time I was in doubt about the cause of it. But since I began to write these letters I have seen an old man from that neighborhood, who told me that those who had best understood the case at the time, believe that rum was at the bottom of the affair. This case, however, I leave without expressing an opinion.

But the case which I record with the deepest sorrow was one with which I was painfully familiar.—The Rev. Mr. J\_\_\_\_ was a man of extraordinary talents, and more learning than any preacher in all the country round. I first saw him when he came to visit an old lady near our house, and whom I loved sincerely: for she was kindness itself. My heart warmed at the distinct recollection of her tenderness to myself on many occasions. She was the greatest reader I ever knew. She would tell stories from morning till evening, of the horrors and triumphs of the war.—This old lady prevailed upon my father to send me to Mr. J\_\_\_\_ to learn surveying and some other matters which our school could not teach me. So, on a bitter cold morning, my old grandfather carried me across the hill and left me at the house of the clergyman.

It was my first acquaintance with a well educated and genteel family. For awhile I suffered from my own ignorance and rusticity, in comparison with the parson's children; but most of them were older than myself, and they all employed themselves to remove my embarrassment. At length I found myself at home in their circle. There was the beginning of that strange series of changes in knowledge and fortune, which has brought me to this hour. And while I look back on that period, and review the care and affection which that family bestowed on the first year of my orphanage, I feel a tear passing over my eyelid, which I would gladly follow with some substantial token of gratitude to any remnant of the family who had survived my heavy woes.

I had not been long in the house, before I observed that the father was sometimes mysteriously absent after dinner and in the evening; and after a few months, I discovered that the son kept a bottle in his chamber. I heard whispers among the servants and the boys in the neighborhood, that all was not right with the father or the son. The old gentleman was often absent much of the week, leaving me to the care of the son,

and frequently the evening prayers were omitted until Saturday evening : but I saw nothing improper till my year was near closed.

At length, I saw Jack at the dusk of evening assisting his master to get out of his gig. It was the evening of a public day. The son returned home after the father, and went unobserved to his room. As it was Saturday evening, and that evening had never gone by without family worship, the bell was rang at 9 o'clock, and the family began to assemble. When the son entered the room, I observed a strangeness in his appearance ; and he was scarcely seated, before he offered a remark to his father such as I had not before heard. The old man sat directly before the fire, and his son between us. I looked in both their faces, and thought there was something strange in the whole scene. And while I was asking myself—Is it possible they are intoxicated ?—the son said to his father "I advise you to put away the bible and go to bed."—"And why this advice from you, Sir?" replied the old man. "Because," said the son, "I hate hypocrisy, and you are a great deal too drunk to pray."—"Be silent, you impudent!"—replied the old man, "and let me be at peace in my devotions." With an oath accompanied by a look of fiendlike contempt, he replied he would not, and with that word he kicked the bible from the old man's hand. The father rose in his wrath, and seized his son by the throat, while I fled to my chamber. Jack interposed, and the family soon dispersed for the night. I cried myself to sleep; and the next day all was orderly and quiet as ever.

The succeeding history of the family would be long and painful. The last time I saw the old man he was feeling his way on the south side of State-st. in the city of Albany. My first thought was to press through the crowd between us, and revive our long interrupted acquaintance ; but his whole appearance was so wretched and disgusting, that I thought it would be a saving to his feelings and my own to avoid him. *Another had taken his bishopric.* And he went to the drunkard's grave almost without a regret from any of the living,

His son survived him long enough to give proof of splendid talents, and become the father of children ; and then died, (after having disappointed all the hopes of his family and friends,) a monument of the power of rum over genius, self-respect and all its endearments and the claims of a beautiful and lovely wife and four fine children.

Here I feel authorized to express the opinion that the section of country for six or eight miles around us was as well supplied with preachers as most sections of similar extent in that part of the State. And I believe few sections contained a larger proportion of professors of religion. *All our ministers preached against drunkenness ; but one preached against total abstinence, for they all drink a little.*

#### THE FARMER'S SON IN NEW YORK.

#### THE QUESTION.

"Papa," said Charles, peeping into the parlor, where his father was sitting, "it is getting too dark to play : will you let us come here and ask us questions?"

"Very well," said Mr. Butler, "come in, and we will talk a little before the candles come."

Soon the children were seated. Frederick and Sophia on the sofa, to the right and left of their papa ;

Charles on the stool at his feet, and little Alfred on his knee.

"Now for your question, if you please, papa," said Frederick.

"My question," said Mr. Butler, "is, When is a man rich?"

"What a funny question, papa?" said Alfred. "I should say when he has plenty of money."

"Depend upon it, Alfred," said Sophia, "that is not the answer ; it is rather too plain."

"But it is true for all that," said Alfred. "Don't you call Mr. Radford a rich man? I am sure he has plenty of money."

"He is rich *here*, Alfred," said his father, "but suppose he was cast away upon a desert island, like Robinson Crusoe, would he be rich then?"

Alfred. "Why not, papa?"

Charles. Don't you recollect, Alfred, that Robinson Crusoe found some money in the ship, and put it by in a drawer, and when, after some time he found it again, he was almost angry with it, because it was of no use to him? I think a man might be better called rich when he can get every thing he wants easily.

Fred. Or when he has kind relations and friends who do all they can for him. Or perhaps a man is rich when he knows a good deal—when the mind is well stored.

Father. That is nearer the mark. Think once more. Sophia, it is your turn.

Sophia. May I answer by a text of Scripture, papa?

Father. Certainly.

Sophia repeated Rev. iii. 18 : "I counsel thee to buy of me gold tried in the fire that thou mayest be rich."

Father, (looking round.) And who else can repeat a verse to the same purpose?

"I can," said Frederick and Charles in the same breath.

Father. One at a time. The eldest first.

Frederick, James ii. 5 ; "Hath not God chosen the poor of this world, rich in faith?"

Charles, 1 Tim. vi. 17, 18 : "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works."

Father. According to this, you see that a man who is generally called rich, may be very poor.

Fred. And just the contrary. As a man whom we call rich may be poor : so a man whom we call poor may be rich.

Father. Certainly. Now you can each of you form an estimate of your own wealth, if you choose.

Charles. How, papa.

Father. By reading the Bible, prayer, and self-examination. If you do this aright, you will perceive that however rich in money, friends, or even in learning, you may think yourself, you are poor, and miserable, and blind and naked, if you possess not these true riches.

Fred. But is it not possible for us to become rich?

Father. Do you not remember Sophia's verse? Who is it that counsels us to buy gold of him that we may be rich?

Fred. God.

Father. Then to Him you must apply. And from Him you will receive those riches that will never forsake you : and he will not only continue till death but after death, which cannot be said of other riches. Besides, a man possessed of this is unlike those who impoverish others to enrich himself, for he is rich in proportion as his fellow creatures are so.

Col. Richard M. Johnson, in a letter to some of his fellow citizens who had invited him to dinner, declining the compliment, mentions the death of ten of his family from cholera.

[From the New York Evangelist.]  
**THE LOST BOY FOUND.**

Mr. Editor—Having kindly inserted my advertisement in your paper a few weeks since, and thereby excited the sympathy of your readers in my behalf, I hope you will not deem it too great an intrusion, if I request you to give place to the following brief statement. I hope it may gratify your readers, and cause them to "praise the Lord with me."

I have just returned from New-Bedford, where I found my son, and learned from him the following particulars respecting his mysterious absence:—A few weeks previous to that event, he had, unfortunately, and without my knowledge, formed an acquaintance with a wicked young man, who had been one or more voyages to sea, and who, by his subtle artifices, seduced my little son from the path of duty, and persuaded him to go to sea also. And the same day that he left my house they both sailed in a packet for New-Bedford, where they endeavored to enter together on board whale ship. But it was so ordered by a wise and merciful Providence, that the ship in which the young man entered did not want a boy so small as mine. They then separated; the young man telling him to go along the wharves and enquire who was in want of a cabin boy, and at the same time to represent himself as a poor orphan whose parents had both died of the cholera in New York the last season. He did so, and was providentially directed to that kind-hearted gentleman, Charles W. Morgan, Esq., who was then fitting out two large ships for a three years voyage to the Pacific ocean.—This gentleman had compassion upon the supposed orphan, and employed him as a cabin-boy on board of the fine ship Bodman, Captain Lewis, and furnished him with an abundance of clothing and every thing necessary for his comfort and convenience during a three years voyage.

My son called himself Thomas Baker, which in fact were his first names. He had exchanged his school-boy dress for that of a rough sailor-boy, all except his linen. Thus was he situated, when the editor of the New-Bedford Gazette, seeing my advertisement appear in the New York paper the second time, copied it into his; and a boy who read it took notice that the name corresponded with the initials (T. B. W. B.) which he saw on the linen of a boy with whom he went into the water to bathe the day before. This he communicated to the printer, who, together with some of my friends, sought and found my son, and gave me immediate information. Accordingly I went directly to New-Bedford, where I had several very satisfactory interviews with the owner and officers of the ship; and at the same time finding my son extremely anxious to pursue the voyage for which he had engaged, I freely gave my consent; and commanded him to the Almighty Protector "who alone spreadeth out the heavens, and ruleth the raging of the sea."

And now I desire to present my greatful acknowledgments to my brother editors and numerous friends, who so feelingly sympathized with me in my affliction, and kindly aided in the researches which have thus so happily terminated. And I hope they will enjoy a reward, transcending by far the poor thanks of an humble individual.

B. BADGER.

New York July 19, 1833.

**THE TEACHER.**—A new work by J. Abbott. To say that it is from the same mint with the 'Young Christian,' is commendation enough. The object is to shed light upon the duties and responsibilities of those who are employed as teachers of youth, a profession, we are happy to say, that in our country is rapidly rising in demand, in qualifications, and in honor. The following is a capital story. We wish that all the half bred pedagogues, who have ever made bullies and idiots of the best boys in the world, by treating them like brutes, might read and remember it:—*Evangelist.*

A master of a district school was walking through the room, with a large rule in his hand, and as he came up behind two small boys, he observed that they were playing with some papers. He struck them once or twice, though not very severely, on the head, with the rule which he had in his hand. Tears started from the eyes of one. They were called forth by a mingled feeling of grief, mortification and pain. The other was of 'sterner stuff,' looked steadily into the master's face and when his back was turned, shook his fist at him and laughed in defiance.

Another teacher, seeing a similar case, did nothing. The boys when they saw him, hastily gathered up their playthings and put them away. An hour or two after, a little boy who sat near the master, brought them a note addressed to them both. They opened it and read as follows:

To Edward and John—

I observed, when I passed you to-day, from your concerned looks, and your hurried manner of putting something into your desk, that you were doing something that you knew was wrong. When you attempt to do any thing whatever, which conscience tells you is wrong, you only make yourself uneasy and anxious while you do it, and then you are forced to resort to concealment and deception, when you see me coming. You would be a great deal happier, if you would always be doing your duty, and then you would never be afraid.

Your affectionate teacher.

As the teacher was arranging his papers in his desk, at the close of school, he found a small piece of paper neatly folded up in a form of a note, and addressed to him. He read as follows:

Dear teacher—

We are very much obliged to you for writing us a note. We were making a paper box. We know it was wrong, and are determined not to do so any more. We hope you will forgive us

Your pupils,

EDWARD,  
JOHN.

Which of these teachers understood human nature best?

**Lightning.**—During a thunder storm on Sunday afternoon last the Congregational church in New Preston was struck by lightning while a large assembly was convened in it, and in the act of public worship. In its descent to the lightning-rod attached to the cupola of the building, a part of the stream of the electric fluid was attracted by the stove pipe at the ridge of the house. The shock was so severe that many were thrown from their seats, and for a few moments the wildest confusion reigned—sighs, shrieks, and every demonstration of terror was manifested by those in the immediate vicinity of the angles of the stove pipes on both sides of the house. One person had the shoe thrown from the foot and the stocking considerably torn, and yet received no alarming injury. When the first burst of consternation had a little subsided, a young man who was seated in a slip where stands a pillar for the support of the gallery, and to which an iron brace is attached to aid in support of one of the

stove pipes, was discovered leaning against the pillar, and a change had taken place in the countenance during the lapse of from three to five minutes of suspended animation drew from the observer that Mr. —— Hatch was injured. This announcement was heard by the brother of the stricken man, a physician, who instantly flew to him and with the assistance of such as had presence of mind sufficient for the emergency had him conveyed to the air, and by the abundant application of cold water to the head, and breast, together with persevering friction, for the space of five or six minutes, signs of returning life began to appear. He was then removed into the open air and soon recovered.—*Litchfield Enquirer.*

**THE WEST.**—From what we have seen, in a recent tour through some of the adjoining counties, we believe that while the pestilence has been carrying on the work of death, the Spirit of God has been moving upon the hearts of sinners. Where we have traveled men appear to be aroused to a sense of their danger while in an unconverted state; and we believe that if the church will do her duty, the heavy judgments with which the citizens of the Valley of the Mississippi have been visited, will be sanctified to the salvation of very many precious souls, and to the advancement of the Redeemer's Kingdom.—*Nashville Rec.*

**PROFANATION OF THE SABBATH.**—The Boston Mercantile Journal says, that a part of the opera corps in that city, celebrated 'the memorable 28th of July' on Sabbath the 28th ult.

'A flag was unfurled from the roof of the house; and in the words of the post, *the merry song and jest went round*, until the noise within attracted a mob around the premises, and the police entered and remonstrated with the celebrators.'

The Sabbath is more in danger from the example of foreigners in our large cities, than from almost any other source. They have not been accustomed to yield it that respect, which has been accorded to it by the descendants of the Puritans, and by native born citizens generally. They bring their habits with them when they emigrate to this country, and are only restrained from indulging them by the customs and laws which they find here. There will be a constant pressure on these customs and laws by foreigners—and the pressure will increase the more the number increases, until, it is to be feared, that the embankment will give way, and desolation roll over this fair heritage.—*Conn. Obs.*

#### CHOLERA AT THE LANE SEMINARY.

Among the victims of the cholera near Cincinnati were four students of the Lane Seminary, two of whom died in consequence of a neglect of the premonitory symptoms, and another had been for several years an invalid, with a constitution impaired by a chronic affection. The conduct of the students during the visitation of this terrific disease reflects great credit upon their christian character, and upon the providence of their instructors. In a statement to the public on the subject, Dr. Beecher, in behalf of the faculty, says:

The surrounding movements of the disease in the country, and in the most healthful situations, induced the faculty to organize a board of health from among the students, and to provide medical attendance and

counsel, and the requisite medicine. The day after this organization was completed, the disease struck the institution suddenly and with power, and in a few days, four of our beloved pupils, were in rapid succession, carried to the grave. We were all present at the first funeral, and never did we witness such equanimity in a literary institution, in the presence of such peril; and never before, as we believe, did such appalling danger invade a literary institution, without panic and dispersion. In the present instance, though there was more than we have ever known to inspire alarm, no panic influence was permitted to arise, and no dispersion and flight took place. Study and labor were indeed suspended; but while the disease remained, the institution was placed in the condition of one of the best organized hospitals which probably ever existed. The Board of health possessed the entire confidence of the students, and received their implicit, cheerful co-operation. There were a few instances of alarm; but they were so surrounded by such a power of steadfast christian self-possession, as effectually repressed the contagion of panic fear; and it is only to this circumstance, especially, in connection with our providential preparation and able medical advice and most faithful nursing, that we ascribe the relative smallness of the mortality, and sudden disappearance of the disease.

Had fear predominated, and confusion and dismay entered, and flight commenced, the calamity we have reason to believe, had been most fearfully augmented. We entreat the supplications of the church of God in our behalf, and their thanksgiving with ours, for the abounding of his grace in the institution, and the illustration of Christian principle which he has caused to be made for the glory of his name.

We are happy to learn from an official report of the Board of Health, dated on the 30th ult. that the disease had at that time entirely ceased in the Seminary; no new case having occurred since the 23d, and all who were then convalescent having recovered.

"We learn from Lexington," says the Concord (Mass.) Yeoman, "that about 200 ladies, organized as a 'Female Charitable Society,' formed a party for the purpose of gathering berries on Wednesday last. In the evening a fair was held, at which they sold their berries, at auction, for the handsome sum of \$40, which sum is to be appropriated to objects of the Society."

Leut. Collings Long, commanding the U. S. schooner Dolphin, states in a letter to the Secretary of the Navy, dated April, 1833, Valparaiso Bay, that for the nine months previous, only nine persons on board had drawn the liquor part of their rations.

**Cincinnati.**—During the week ending the 28th ult. there were 99 persons buried, more than half of whom died of the cholera. During the week ending on the 30th ult. the number of interments was 112, and the deaths by cholera 51.

#### COLLEGiate RECORD.

The Commencement of Rutgers College was held at New Brunswick, N. J. on the 17th of July. The degree of A. B. was conferred on 22 young gentlemen, and the degree of A. M. on 17 persons, graduate of

different Colleges; and the degree of D. D. on two clergymen. The college is said to be flourishing.

The Commencement of Washington College took place on the 1st inst. at Hartford. The degree of A. B. was conferred on 12 gentlemen, and the degree of A. M. on 11.

The honorary degree of A. M. was conferred upon Rev. Walter Mitchell, and Rev. Stephen Jewitt.

The degree of D. D. was also conferred upon Rev. G. W. Donisthorpe and Rev. Hector Humphreys.

*Williams College Commencement.*—The commencement of this college was formerly on the first Wednesday in September, but the time has been changed to the third Wednesday in August, and it will be on that day this year, and in years to come. The third Wednesday of August this year falls on the 21st.

The Rev. Dr. Hopkin has resigned the office of Greek Professor in Harvard College.

Hamilton College, says the Albany Daily Advertiser, is now restored to its early vigor and prospective utility. The present number of students is 93, and the graduates are stated at 23.

*Waterville College.*—The Portland Advertiser states that the Board of this Institution have accepted the resignation of President Chaplin, and Professor Conant and Professor Chaplin. The cause of their resignation is said to be some difficulty that occurred with the students relating to a Fourth of July Celebration. The result of a new election will shortly be announced.

*Boston Merc. Jour.*

#### CUBA.

*Havana.*—Accounts from Havana to the 25th ult. state that the cholera and the yellow fever were at that time raging in the city to an alarming extent.

#### REVIVALS.

##### REVIVAL IN THE VALLEY OF VA.

The New Providence Congregation has been recently blessed with a work of the Holy Spirit, so powerful in its influences, and so glorious in its results that it is spoken of as without a parallel in the history of churches.

The glowing predictions of ancient prophecy, description of the future prosperity of the church, seem to have been literally fulfilled in this congregation. The church has risen in the strength of her Redeemer, her light is evidently come, and is directing multitudes in the way everlasting. The power of divine grace is signally illustrated in the conversion of sinners;—and the Lord triumphs gloriously in the conquests of his grace.

It is perhaps premature to speak of the results of this revival—but it appears to us that silence is hardly justifiable at such a time as the present. Is not the spirit of the world pervading many of the churches in Virginia? Is it not paralyzing their efforts in the cause of their Master, rendering them insensible of their guilt and danger, and extending the reign of Spiritual Apathy? And is it not under this kind of influence, that pride vanity and covetousness prevail, and little jealousies spring up among members, and make and havoc of their piety? We do not affirm that these things characterize most of the churches in our State—but from what we see and hear, there is reason to apprehend that a spirit is abroad among

some of their members, which is not of God. And will they not humble themselves as in the dust before Him when they know that the kingdom of God has come nigh unto them? Will they not seek with holy importunity, with agonizing prayer, the blessings of His grace both for themselves and others?

The good work commenced at a meeting held on Friday, the 19th ult. preparatory to the celebration of the Lord's Supper. The religious services were continued three or four days in succession, as is usual in that church on such occasions. On Monday, the day on which it was expected the meeting would be closed, some were rejoicing in hope, and many were inquiring "what shall we do to be saved." A deep and solemn interest in eternal things was awakened in the minds of many. It was therefore judged proper to continue the meeting, which was held daily and protracted till the following Monday. Large congregations were assembled from day to day, through the week. The Holy Spirit accompanied the word with power, and hundreds, it is believed, were turned unto God. We shall not attempt to describe the interesting scenes witnessed on this occasion, language is not adequate to depict the convictions which God awakens in the hearts of sinners when powerfully illuminated by the spirit of truth, or to describe the amazing interests of the moment when the decision is formed which seals their eternal destinies. But we must speak of some of its results. During the ten days which the meeting continued, one hundred and seventy persons were added to the church on examination; fifty others, we are told, had expressed a hope of their conversion, and on the minds of many more who were anxious, the truth of God seemed to be impressed by the energies of his Spirit.

The Pastor of this church, the Rev. James Morrison, was absent in consequence of the bad health of Mrs. M. when the meeting commenced. The Rev. Mr. Jones, of N. York, whose ministry in Rockingham county was followed by the outpouring of the Holy Spirit, was laboring among his people. Mr. M. returned a day or two after the meeting began—and in the progress of it in addition to the abundant labors of Mr. Jones, he was assisted by the Rev. Mr. M'Farland of Augusta, Atkinson, General Agent of the Bible Society of Virginia, and Davidson, of Rockbridge. In due time, we hope the pastor of the church will furnish us with a narrative of this revival, which may be regarded by many as a grateful offering to the praise of divine grace, and excite them to pray without ceasing for the influences of the Spirit which God most freely imparts to those prepared to receive the blessing.—*So. Rel. Int.*

#### Obituary.

"Man giveth up the ghost, and where is he?"

##### DIED.

In Orange, on the 29th ult., Mrs. Mary Smith, wife of Mr. Nathan Smith. After a long and distressing illness, she departed this life, trusting in her Redeemer for that righteousness which alone could fit and qualify her for that rest which remains for the children of God.—*Conn.*

At Litchfield, Mr. Reuben Webster, aged 76; Mr. Levi Smith, aged 53; Mr. David Stone, aged 18, son of Mr. Israel Stone.

## Poetry.

## A CHILD'S EVENING PRAYER.

BY GOLDRIDGE.

[The following simple and beautiful lines were composed by the great poet above named, for the use of his daughter when a child. A very little ingenuity will be sufficient to make such alterations as may be necessary to suit the prayer to the circumstances of every fire side.]

Ere on my bed my limbs I lay,  
God grant me grace my prayers to say :—  
O God! preserve my mother dear  
In strength and health for many a year;  
And O, preserve my father too,  
And may I pay him reverence due,—  
And may I my best thoughts employ  
To be my parents' hope and joy :  
And O! preserve my brothers both  
From evil doings and from sloth,  
And may we always love each other,  
Our friends, our father and our mother :  
And still, O Lord, to me impart  
An innocent and grateful heart,  
That after my last sleep I may  
Awake to an eternal day! Amen.

*Saturday Magazine.*

## NOTICE.

A meeting of the members and patrons of the New Haven Ladies Greek Association, will be held in the North Church, on Monday the 19th inst., at half past 7 o'clock in the evening. A statement will be made respecting the Female Greek Schools supported at Smyrna, under the direction of the Rev. Mr. Brewer; and addresses will be made by several gentlemen. The benevolent, whether citizens or strangers, are respectfully invited to attend.

Aug. 17.

The Annual Meeting of the Society of the Alumni of Yale College will be held in the Chapel at half-past 7 o'clock on Tuesday evening August 20.—After the usual business is finished, an address will be delivered by the Hon. David Daggett, upon the institution of the Kent Professorship of Law. The meeting is open to all persons who may feel an interest in the subject.

S. J. HITCHCOCK, Secretary.

Editors of papers in this city are requested to insert this Notice.

*A question for the honest and the faithful.*—Can a member of one of our strict Temperance Societies, consistently vend ardent spirits, as an administrator or executor, upon the estate of a deceased grocer?

This is a question of practical importance. The case is one of frequent occurrence; and I hope it will attract the attention of those who are skilled in casuistry.

ENQUIRER.

## NEW HAVEN COUNTY TEMPERANCE SOCIETY.

The monthly meeting will be held at Branford on Tuesday the 27th inst., a general attendance is requested.

N. C. WHITING, Secretary.

It is of vital importance to the Temperance cause, that these county meetings should be kept up. The two last appointments have been, in a measure frustrated by severe rains, but we hope delegates will not be discouraged. Much useful information is often communicated at these meetings, and if every auxiliary would send a delegation it would add to the interest of the meeting, and be the means of greatly extending their influence. No man can resist for any length of time the force of public opinion, and we know of no better way to give it power, than the plan of associating together; holding public meetings, making and hearing addresses, stating facts, and mutually interchanging experiments, feelings and views.

The lovers of strong drink, and those who feel that the craft by which they live is in danger, are aware of this influence, and are in some places, getting up Anti-Temperance Societies, as though the debasing practice of the intemperate, confirmed by long habit, was not enough to lead men to destruction. But the friends of Temperance in this region have nothing to fear if they will only persevere. The weight of influence and public opinion is already on our side. There are in the county of New Haven, which contains about 40,000 inhabitants, more than 9000 who have signed the pledge of total abstinence. These are exclusive of the Methodist denomination and some others who are not included in the report,—and if we add to the number those who act upon the principle, and have not united with any Society, it will embrace more than half of the adult population of the county. And we can count, also, as engaged in this glorious reform, nearly all the Clergy and Physicians of all denominations, a majority of the Judges of our Courts, several distinguished lawyers, all the Professors in College, and nearly all the master mechanics, and we add as a sweeping clause to finish the climax, every real Patriot and Philanthropist in this enlightened community.

"An old Correspondent," complains that several communications have been forwarded for the Religious Intelligencer which have not been acknowledged. We would apologize for this seeming neglect by stating that the Editor has been absent for the last three weeks.—After preparing a part of the copy in advance, we left the paper for two weeks in other hands, for the first time in *Seventeen years*. We shall now look over our drawer and make report accordingly.

*The specimen of German Preaching, which is found in our columns to day will richly pay for its perusal.*

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## CONTENTS.—No. 12.

Sandwich Islands	177	The Ideal of Education.—Old truths must have a new dress	183	Is it well	186
Cheering from France.—German Preaching	178	The Cherokee Phoenix.—Union of Church and State	184	An interesting narrative*	187
Dr. Porter on Slavery and Colonization	180	Day of Prayer for the Slaves.—The Ladies petition	185	The question	188
The best distinction in every man's reach	182	Am. Col. Soc.—Am. Peace Soc.—	186	The lost boy found	189
				Cholera at the Lane Seminary.—Collegiate Record	190
				Revival.—Obituary	191